

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

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MISCELLANY.

For the Boston Recorder.

Massachusetts Missionary Society.

EXTRACTS OF CORRESPONDENCE.

Extract of a letter to the Secretary of the Massachusetts Missionary Society, from a town where one of the Society's Missionaries has been laboring the present year.

Rev. and dear Sir,—

We, the undersigned, being appointed a Committee for those persons in this town, who the last year applied to your Society for missionary assistance, in compliance with the request of said subscribers, and in accordance with our own feelings, take this opportunity to tender to your Society, through their Secretary, our grateful acknowledgments for their very kind and prompt attention to our application. We would likewise wish to express, as well as feel gratitude to the great Head of the Church, that your choice was directed to a person for this mission, who by his talents, amiable manners, and ardent piety, is so well calculated to recommend to the hearts and understandings of his hearers, the pure doctrines of the grace of God.—And while we have reason to mourn that we have made so little improvement under his ministrations, we cannot but indulge the hope, from the general satisfaction expressed by his hearers, and the unexpected forwardness of some in soliciting further aid, that the good seed sown by him is not entirely lost.

We sincerely hope that the time is not far distant when we shall be able to support an evangelical ministry; but at present we are under the necessity of soliciting the further assistance of your Society. And should we be favored with a Missionary from you the next season, we are authorized to state, that we will contribute a sum at least equal to half of his salary for five or six months, and we hope for a longer term.

We solicit the prayers of the Society, that we may be directed to such measures as shall advance the cause of truth and sound doctrine among us. With gratitude and respect, &c.

Extract of a letter to the Secretary, from another town, dated March 1822.

Rev. and dear Sir,—Your Missionary having finished his mission in this region, and being about to take leave of us, we avail ourselves of this opportunity to express to the Society, the general satisfaction, your worthy Missionary has given, as a religious teacher. Though no particular excitement has been manifested during his stay among us, yet we can assure the Society that his preaching has been acceptable to the people in these towns. His labors have been unremitting and arduous; journeying from town to town in the winter season. We regret that he cannot tarry longer with us. But we hope we shall be again remembered by your Society; and that another Missionary will be sent in May, to tarry six months.

That your benevolent efforts for the spread of the Gospel may be abundantly blessed, that the blessing of many thousands ready to perish, may come upon you; and that you may send forth the living knowledge of Christ into these destitute corners of our land, is the ardent desire of your devoted and much obliged humble servants, &c.

To dispose the Society to do this, they engage to contribute a sum equal to half the expense of the mission.

Extract of a letter from one of the Missionaries of the Mass. Missionary Society, to the Secretary.

After giving some account of the state of things within the field of his labor, he says:

"Though I cannot refresh your heart with the intelligence of many souls already brought into the Kingdom of Christ by the instrumentality of your Missionary, the present year; yet it is believed, that we have experienced renewing grace, and some have been reclaimed and quickened; while others, though they have not realized the joys of pardoning mercy, have been restrained and improved in their habits. With a very few exceptions, your Missionary has been well received, and by some with transports of joy, out of gratitude to God for the favors conferred through your Society's liberality and fidelity care. From all quarters in this region, the cry for Missionary labors vaxes louder and louder. Nothing but Gospel light and Christian effort will, under God, dispel the clouds of moral darkness and prejudice, which have been for many years brooding over the land, and collecting noxious vapors in great abundance. This cannot be effected in a day. But by the persevering and well directed efforts of Missionary Societies, and decided friends of morality and religion, the object may soon be obtained. Let the Massachusetts Missionary Society then, be encouraged to the noble enterprise. Be sure to employ those, and none but those, who will be faithful to their trust, and willing, in humble reliance on God, to direct and guide their efforts, to give him all the glory of the good thus effected; to whom it is now as ever due; and most cheerfully ascribed to your unworthy Missionary."

For the Boston Recorder.

MISSIONARY JOURNALS.

Mr. WILLIS.—The following, as I think, excellent remarks are from the last number of the Evangelical and Literary Magazine—a work, as you know, of distinguished merit, but which is not probably in the hands of many of your readers. The subject, in which some of your readers feel no little interest; and I cannot but think that it would be interesting to many, to see them in your columns. They would meet the eye of those more immediately concerned. It is not probable that they would meet with universal approbation. I am inclined to think that the general current of opinion against the writer. But I do hope that they may attract attention to the subject, and, if there be any great as the writer seems to feel, let it be decided. The extract is from some observations in the Review of Memoirs of Henry Martyn, in the last London Quarterly Review. Should you deem a place, you will, at least, oblige

Yours &c. T.

There is one point connected with this subject (missions) which certainly does require particular and immediate attention. We mean the giving of the taste and talents of Missionaries in their journals, which, by the way are now published and circulated through the Christian world. We have before glanced at this point, and we do think it necessary to touch it a little, and more determined hand.

The reasons why these journals ought to be communicated to the Directors of Missionary Societies, are too obvious to be stated. But surely the information is not afforded, when a journal is sent more than a memorandum of work from day to day. Indeed the Directors ought to know the Missionaries do not become lazy and idle; for this purpose it may be well enough for the statements of days' work, to be made. But what more required? Do not the Directors

need a great deal of local and particular information; information concerning the peculiar habits, customs, relations and interests of the people, among whom the Missionaries labour? Do they receive this, and keep it to themselves? Assuredly not.

"But others besides the managers of these institutions, look to the journals of the Missionaries for important information. An intelligent student of Divinity, desiring to devote his life to the Missionary cause, would, we should think, turn eagerly to these communications, that he might learn how to direct his studies, and regulate his habits, while preparing for his destined course. But really, as far as we can see, the diary of any pious family removing to the west and settling in the wilderness, would afford information about as valuable, as the journals, which are circulated, as was remarked, monthly or weekly, through the Christian world.

"Moreover, the effect which these communications are calculated to produce on the public, ought to be well considered. It is most desirable, that they should be of such a character as to gratify the liberal curiosity of cultivated minds, and afford improvement to the great class of ordinary readers. We can easily conceive of a Missionary's journal, that would be perused with the utmost eagerness by all classes of readers. The Missionary sees many things new, in the appearances of nature, in botany, in the various departments of natural history, in heathen man, whether savage or civilized. Notices of these by the herald of mercy, writing under the excitement produced by new impressions, and associating every thing with the great objects of his high calling, would gratify all of every taste and every age. The interest that is taken in the Missionary cause, would be rapidly increased. Common readers would be informed, men of taste and science would be gratified, and all would concur in supporting institutions that ministered to their own profit and pleasure, and to the eternal advantage of the poor heathen. Instead of this, we find the Quarterly Reviewer, who professes to be a friend to the Missionary cause, complaining thus on this subject.—"When we expect information on some interesting topic of history, literature, science, or philosophy, he [the Missionary] more than disappoints; he pains us, by triumphing in his own indifference on these subjects, and declaring that nothing can occupy his attention but the main object of his mission, and the glory of God. Surely it is no sin; it is no nothing incompatible with his sacred calling, to be, and to appear to be, a naturalist; a scholar, or a philosopher. It is no crime against the simplicity of the Gospel to advance the cause of truth by making observations on the manners, customs, or antiquities of the people, among whom he is residing. It would not be detracting the Most High to employ human means of conversion, and to facilitate the great task, by showing how advantage may be taken of the existing character and peculiarities of a people, and how they may be made subservient to the designs of Providence."

"This is a just expression of the feelings and views of numbers in every country where Missionary exertions are made; and of numbers, too, who have no little influence in society. Certainly due regard ought to be paid to them, and their reasonable expectation should be satisfied. We dwell on this subject, because we are devoted to the Missionary cause, and to the general cause of improvement. And really we think it high time, that they who have it in their power, should take this subject up, and consider according to its importance. Let us suppose that a man of enlarged views and cultivated taste, hearing much of Missionary efforts, should set down to read the journal of a Missionary sent from Andover or Princeton, and should find such memoranda as we have before mentioned; let us also suppose him to have read the *Entertaining and edifying Letters (Lettres Curieuses & Edifiantes) of the Jesuit Missionaries*, and that he should institute a comparison between the two. What would be the effect? Surely one every way unfavorable to the Protestant Evangelist. We know very well, that the man who, in imagination follows the Missionary at every step, with ardent wishes, and longing hopes, & fervent prayers, associates the daily and most ordinary operations of the Missionary life with his own powerful feelings, and reads of his gathering sticks, and cutting down trees, and building log cabins with lively emotions. But it is not so with these secondary & comparatively trifling things, which will not always sustain these lofty feelings. It is these feelings, which humanly speaking, sustain the cause.

"Besides, some regard ought to be had to the effect of missionary intelligence on the taste and intellectual habits of the great body of professing Christians. They read it with eagerness. And what is read habitually in this way, will exert an influence not to be despised. According to its character it will elevate and refine; or it will do the reverse. Let him that reads it understand. And let measures be adopted to awaken and support and interest in favor of Missions, among the more cultivated orders of society, as well as among plain and humble Christians."

[How far the foregoing remarks are just, our readers will decide for themselves. But we should imagine that few persons who are in the habit of reading missionary journals at length, would greatly dissent from them. After all, we do not believe that the "lofty feelings" which sustain the missionary cause, are to be permanently cherished by the device of the Quarterly Reviewer. It is not the naturalist, the scholar, nor the philosopher, as discovered in the Missionary, that will engage the prayers of the most devout in his behalf, and on these prayers he must rely for success, rather than on the applause of the learned and the admiration of the illiterate.]—Editor Recorder.

For the Boston Recorder.

SAMARITAN SOCIETY.

Report of the Samaritan Female Society of Andover and vicinity, April, 1822.

A retrospect of the past year affords much cause for the exercise of lively gratitude. Life has been preserved, and health continued, not only to ourselves, but to those whom this Society is designed to relieve, when sickness obliges them to suspend study, and attend to the wants of an enfeebled frame.

With one exception of alarming sickness, interruptions of this kind for any considerable continuance, have not occurred during the year, the scenes of which are now closing upon us. God has been kind, and we will give him praise. Though health has prevailed generally, yet slight indispositions have repeatedly required attention and medical aid. A recent donation of \$50 was rendered quite acceptable to the Society, by these lesser expenditures; and also on account of expenses incurred the preceding year, during the long and fatal illness of one, who, we trust, was a

plant of heavenly birth, and is now transplanted to flourish in a richer soil, and healthier clime.

As the number of students in the Theological Seminary is annually increasing, there seems a probability that the efforts of this Society will be more and more needed; therefore it is desirable that its resources be augmented, and rendered adequate to affording requisite relief to the objects of its patronage. When God has given ability, as well as grateful feelings to those whose bed of languishing has been cheered by seasonable attentions, and whose "wounds" have been healed by the "oil and the wine" administered by this Society, the expenses have been refunded. A return has been recently made by one, for whom death apparently waited with open arms, during a long, distressing fever, a few years since. From the letter which enveloped the money, we select the following extract. "Enclosed, my dear Mrs. —, you find the sum of \$35, to answer on the note which you, as a 'good Samaritan,' hold against me. I shall never, (while life remains, and I remember any thing) forget the 'oil and the wine' I received, when a needy stranger, at the hands of yourself and your benevolent associates. I was hungry and ye fed me; thirsty, and ye gave me drink; sick, and ye visited me. And so long as I remember your kindness during that season of light affliction, so long I trust I shall also feel the debt of gratitude, under which you have laid me; a debt I shall never repay. But you need not my thanks—you have another reward. Perhaps the enclosed may exceed the note a little, but you will please to keep the whole."

At the same time of prevailing sickness, the Society was permitted to afford relief and consolation to another, who was likewise rescued from the jaws of death, and who has now gone to carry that blessed volume, which directs us to go and do as did the "good Samaritan!" to that benighted people, who "had no dealings with the Samaritans." This devoted Missionary was instrumental in procuring the addition of \$100 to the funds of this Society.

We are a Society favored of the Lord; permitted to "do good to those who are of the household of faith;" to those whose health, whose attainments, whose influence, whose talents, whose lives are all now greatly needed by the church; all called in requisition to build up the waste places of Zion. Our hearts must render praise to him who has employed us in this work; and we will evidence the sincerity of our gratitude by praying that more laborers may be sent forth to gather in the harvest; and we will more diligently seek the interests of this Society, by asking a bestowment of divine blessings; and by speaking of its wants and its importance, to those to whom God has loaned the silver and the gold. The difficulty of procuring a room for the reception of the sick, and in which to deposit the furniture belonging to the Society, renders it expedient and exceedingly desirable that a house should be built for this purpose. But the resources of the Society are at present inadequate to the expense. The Society, however, contemplates commencing the work of building, trusting that Providence will incline the affluent to contribute to its completion.

The expenses of the sick, for the year ending April 25th, 1822, amount to \$180 84
Monies received amount to 172 61

Expenses exceed the income 8 23
The preceding statement shows that this Society needs more liberal patronage, in order to prosecute the design for which it was formed. Had not the generous donation of 50 dollars, mentioned in this Report, been bestowed very opportunely, an embarrassment would have been experienced, detrimental to the interests of the Society. During the past year, we have had occasion to defray expenses incurred by sickness, for nine young men.

At the present era of benevolence, while charity stands with open hand, surrounded by numerous solicitors, we do not ask for more than our proportion of what she has to bestow. A just estimate of that proportion we conceive may be obtained by ascertaining the importance of the object for which it is solicited. Ask a youth who has been debilitated by disease; far from home, and kindred dear, what is the value of accommodations, nursing, medicine, restoratives, and friendly attentions. Ask the friends of the Missionary cause, of the Education Society, and all who love Zion, if the superstitious Pagan, the unbelieving Jew, the savage Indian, the fettered African, and even the nominal Christian, do not all need the prolongation of lives devoted to the work of evangelizing these benighted people. By these let our Society be estimated, and by them patronized. The friends of humanity also, who loves to relieve the wants of a fellow sufferer, will love to augment the funds of the Samaritan Female Society.

THE MAYOR'S ADDRESS.

[The following Address of the Hon. JOHN PHILLIPS, Mayor of the City of Boston, delivered at the late organization of the City Government, we doubt not will be perused with pleasure by our readers;—and we sincerely hope that the patriotic and pious desires of the Mayor will be fully realized.]

Gentlemen of the City Council,

The experience of nearly two centuries has borne ample testimony to the wisdom of those institutions which our ancestors established for the management of their municipal concerns. Most of the towns in this Commonwealth may probably continue to enjoy the benefits of those salutary regulations for an unlimited series of years. But the great increase of population in the town of Boston, has made it necessary for the Legislature frequently to enact statutes of local operation, to enable the inhabitants successfully to conduct their affairs, and at the last session, with a promptness which claims our gratitude, upon the application of the town, granted the Charter which invests it with the powers and immunities of a City. Those who have attended to the inconveniences under which we have labored, will not attribute this application to an eager thirst for novelty, or restless desire of innovation. The most intelligent and experienced of our citizens have for a long period, meditated a change, and exerted their influence to effect it.—Difference of opinion must be expected, and mutual concessions made, in all cases where the interest of a large community is to be accommodated. The precise form in which this Charter is presented may not be acceptable to all, but its provisions have met the approbation of a large majority, & it will receive the support of every good citizen.

Mr. Chairman and Gentlemen of the Board of Selectmen

The members of the City Council acknowledge their obligations to you, for the attention and care which you have bestowed in all the arrangements made for their accommodation. They tender their thanks for the friendly and respectful sentiments expressed in the address which accompanied the

delivery of the ancient act of incorporation of the town, and the recent Charter of the City.

During the short period which has elapsed since I was elected to the office, the duties of which I have now solemnly undertaken to discharge to the best of my ability, I have devoted such portion of time as I could command, to examine the records of your proceedings, with the able assistance which your Chairman most readily afforded me, and they furnish full evidence of the ability, diligence and integrity of those who have been justly denominated the Fathers of the Town.

Gentlemen,—You will now be relieved from labors, the weight of which can only be duly estimated by those excellent citizens who preceded you in office. You retire with the consciousness of important duties faithfully and honorably discharged.—Our best wishes attend you. Whether engaged in public employments or private pursuits may you be useful and prosperous, and long continue your exertions to advance the interest and honor of our city.

Those who encourage hopes that can never be realized, and those who indulge unreasonable apprehensions, because this instrument is not framed agreeably to their wishes, will be benefited by reflecting how much more our social happiness depends upon other causes, than the provisions of a Charter.—Purity of manners, general diffusion of knowledge, and strict attention to the education of the young—above all, a firm practical belief of that divine revelation, which has affixed the penalty of unceasing anguish to vice, and promised to virtue rewards of interminable duration, will counteract the evils of any form of government. While the love of order, benevolent affections and christian piety, distinguish, as they have done, the inhabitants of this city, they may enjoy the highest blessings under a Charter with so few imperfections, as that which the wisdom of our Legislature has sanctioned.

To enter upon the administration of this government, by the invitation of our fellow citizens, we are this day assembled.—When I look around and observe gentlemen of the highest standing, and most active employments, devoting their talents and experience to assist in the commencement of this arduous business, in common with my fellow citizens, I appreciate most highly their elevated and patriotic motives. I well know, gentlemen, the great sacrifice of time, of ease, and of emolument, which you make, in assuming this burden. It shall be my constant study to lighten it, by every means in my power. In my official intercourse I shall not encumber you with unnecessary forms, or encroach upon your time by prolix dissertations. In all the communications which the Charter requires me to make, conciseness and brevity will be carefully studied. I will detain you no longer from the discharge of the important duties which now devolve upon you, than to invite you to unite in beseeching the Father of Light, without whose blessing all exertion is fruitless, and whose grace alone can give efficacy to the counsels of human wisdom, to enlighten and guide our deliberations with the influence of His Holy Spirit, and then we cannot fail to promote the best interests of our fellow citizens.

FEELINGS OF REGULAR TROOPS ENGAGED IN BATTLE.

The following is the testimony of a British Officer—"When the battle has fairly begun, I may say with truth, that the feelings of those engaged are delightful, because they are, in fact, so many gamblers, playing for the highest stake that could be offered.—The warlike appearance of every thing about you, the careless faces and rude jokes of the private soldiers, and something within yourself, which I can compare to nothing more than the mirth which criminals are said sometimes to experience and express previous to their execution; all these combine to give you a degree of false hilarity, I had almost said, painful, from its very excess. It is an agitation of the nerves, such as we may suppose madmen feel, which you are inclined to wish removed, though you are unwilling to admit that it is disagreeable."—Narrative of the Campaign of the British Army at Washington and New-Orleans.

It is a striking fact, that in writing Paradise Lost, Milton derived his ideas of devils or apostate spirits, from the well known character of warriors. To his devils the poet ascribes the same impious disregard to the commands of God, the same love of martial glory, the same stratagems, the same courage, the same mirth and disposition to indulge in "rude jokes," and the same madness, which are to be found in regular troops when engaged in the work of slaughter and constantly exposed to instant death.

But how shocking to the reflecting Christian must be the thought, that millions of his brethren are so trained up, so inured to bloody deeds, that, "when fairly engaged," in killing one another, their "feelings are delightful," that they can appear with "careless faces," and indulge in "rude jokes," while hundreds are falling dead around them, hundreds more rending the air with cries and groans,—and even while balls are swiftly approaching to hurt their own souls to the bar of a righteous God!

LEIGHTON ON DIVINE DECREES.

"Here, if any where, we ought to reason in but few words. Such theories ought to be cautiously touched, rather than spun out to a great length. One thing we may confidently assert, that all those things which the great Creator produces in different periods of time, were perfectly known to Him, and, as it were, present to Him, from eternity; & that every thing which happens throughout the several ages of the world, proceeds in the same order and precise manner as the Eternal mind at first intended it should; that none of his councils can be disappointed or rendered ineffectual, or in the least changed or altered by any event whatever. "Known to the council of Jerusalem," says the Apostle in the ninth of Acts, "God sees from everlasting to everlasting, and nothing is wonderful in his sight." Nothing is new or unexpected to Him; nothing can come to pass that he has not foreseen. And his first thoughts are so wise, that they admit no second ones that can be supposed wiser. And this stability and immutability of the Divine decrees is asserted even by the Roman philosopher: *Necesse est illi eadem semper placere, cui nisi optima placere non possunt.* (It is necessary that the same things be always pleasing to Him who can never be pleased but with what is best.)

"Can they always seem to me to act a very ridiculous part, who contend, that the effect of the Divine Decrees is absolutely irreconcilable with human liberty; because the natural and necessary liberty of a rational creature, is to act or choose from a rational motive, or spontaneously and of purpose. But who sees not that, on the supposition of the most absolute decree, this liberty is not taken away, but rather established and confirmed? For the decree is, that such a one shall make choice of, or do, some particular thing, freely; and whoever pretends to deny that whatever is done or chosen, whether good or indifferent, is so

done or chosen, or, at least, may be, asposes an abundance. But, in a word, the great difficulty in all this dispute, is that with regard to the Origin of Evil. Some distinguish, and justly, the substance of the action, as it is called, or that which is physical in the action, from the morality of it. This is of some weight, but whether it takes away the whole difficulty, I will not pretend to say. Believe me, young gentlemen, it is an abyss, it is an abyss never to be perfectly sounded by any plummet of human understanding. Should any one say, "I am not to be blamed, but Jove and Fate," he will not go so far, but may be non-plussed by turning his own wit against him. The servant of Zeno, the Stoic philosopher, being caught in an act of theft, either with a design to ridicule his master's doctrine, or to avail himself of it in order to evade punishment, said, "It was my fate to be a thief." "And to be punished for it," said Zeno. Wherefore, if you will take my advice, withdraw your minds from a curious search into this mystery, and turn them directly to the study of piety, and a due reverence to the awful majesty of God. Think and speak of God and His secrets with fear and trembling, but dispute very little about them; and, if you would not undo yourselves, beware of disputing with Him. If you transgress in any thing, blame yourselves: if you do any good, or repent of evil, offer thanksgiving to God. This is what I earnestly recommend to you; in this I acquiesce myself; and to this, when much tossed and disquieted with doubts and difficulties, I had recourse as to a safe harbor. If any of you think proper, he may apply to men of greater learning, but let him take care he meet not with such as have more forwardness and presumption.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Education Society for April, 1822.

A Friend, in the Rev. J. M. Putnam's So.,	
Assby, Ms. avails of an Onion Garden,	\$5 00
Sister Society, Assby, Mass.,	6 50
Also 1 Bed blanket, 2 Shirts, 1 Vest 9 pr.	
Socks, and 2 Cravats,	
Gentlemen in the Rev. Brown Emerson's	
Church, Salem, Mass.,	20 00
do. do. of his Society,	50 00
Fem. Benevolent Society, Gloucester, Ms.,	40 00
Also 6 Shirts, and 9 pair Socks,	
A dependent Female,	1 00
Ladies in Park-street Church, Boston,	72 29
Rev. Dr. Payson's widow, Rindge, N. H.,	3 12
Friend in Pomfret, Conn.,	3 00
German Protestant Cong., Waldeboro', Me.,	7 00
Fem. Charitable Society, Sturbridge, Mass.,	12 50
Zr. D. do. do. do.	4 50
Avails of a Missionary Field, W. A. do.	1 00
Rev. Ammi Lindley, Hartland, Conn.,	1 00
Friend, by Rev. L. Woods, D. D.,	1 00
Charity Box, Brookline, Mass.,	13 85
Balance of a poor woman's legacy,	1 76
Timothy Wakefield & Son, Reading, S. Pa.,	
avails of Education Field,	5 00
Widow's Mite, in same place,	1 00
Established Branch of Essex Ass. Soc. 1822,	60 00
Rev. John M. Putnam's So., Assby, Mass.,	16 00
Char. Box kept by Miss Keyes W. Boylston,	1 00
Concert for Prayer, Dunstable, N. H.,	2 00
Eben. W. Withington, Dorchester, avails of	
a small piece of land,	3 00
James Little, Winchester, Va.,	10 00
Friend to the So. by Mr. Whitney,	2 00
Rev. Reuben Puffer, Berlin, Mass.,	5 00
Prayer Meeting, Northampton, Mass. thro'	
the Hampshire Christian Depository,	10 00
Two Sisters, Groton, Mass.,	2 50
Calvin Clark, Northampton, Mass., through	
the Hampshire Christian Depository,	1 00
Contribution in the Church Bradford, W. P.,	6 00
Thro' the Treasury of the Hartford County,	
Conn. Missionary Society,	10 00
Monthly Concert, First Society, Norwich, Ct.,	10 00
Rockingham, N. H. Charitable Society,	40 00
Dr. E. Starkweather, Worthington, Mass.,	5 00
Female Friend, Hardwick, Mass.,	5 00
Rev. John H. Church, Pelham, N. H.,	5 00
Miss M. Foster, North Parish, Andover, Ms.,	1 00
Miss R. Foster, in do. do.	1 00
Miss Elizabeth Wingate, Stratham, N. H.,	5 00
Friend, in do. do. do.	5 00
Contents of a Charity Box,	1 35
Lady, by Rev. D. Dana, D. D.,	2 00
Ladies in Princeton, Mass. balance of fund,	2 00
Hon. Benj. Talmadge, Litchfield, Conn.,	50 00
Foreign Missionary So., Shippensburg, Pa.,	
by R. Ralston, Esq.,	6 00
Mark Perkins, North Parish, Bridgewater,	5 00
Female Miss. Society, Columbus, N. Y.,	3 00
Also 13 shirts, 14 pr. socks, 1 pr. pillow cases,	
thread, &c.	
Subscriber to the Recorder, Newport, R. I.,	
profits on sale Ch. Almanacks, by N. Willis,	1 50
Avails of a Field, Bethel, Me. by N. Willis,	1 50
Ladies in Billerica, Mass.,	7 56
Second Female Cent Ed. So. Newburyport,	
through the Essex Aux. Ed. Society,	24 62
Second Northampton Mite Soc. through	
the Hamp. Ch. Depository, by Miss Judd,	10 00
Charity Box brought into the meeting-house	
on the first Sabbath of each month, in	
Brentwood, N. H.,	2 50

Life Subscriptions.

Rev. Charles Jenkins, Greenfield, Mass.,	
from females in 2d Congregational So.,	40 00
Rev. Joel R. Arnold, Chester, N. H. from	
the Female Cent Association, and monthly	
Concert for Prayer, in that place,	40 00
Rev. Aaron Warner, from Mrs. Nathl. Russell,	
Charleston, S. C.,	40 00
Rev. Reynolds Bascom, from several ladies	
in Charleston, S. C.,	40 00
Rev. W. D. Snodgrass, from some of the ladies	
of the Independent Presbyterian Ch. Savannah, Geo.,	40 00
Rev. Gordon Dorrance, Windsor, Mass.,	
principally from the Aux. Ed. Society,	40 00
Rev. Isaac Knapp, Westfield, Ms. from ladies	
of his Society,	40 00
Rev. A. Phillips, Princeton, Ms. from ladies	
of his Society,	40 00
Rev. Chester Colton, Brentwood, N. H.,	
from ladies of the Congregational So.,	40 00
A. P. CLEVELAND, Treasurer,	
No. 10, Merchants Row,	\$952 55

A GOOD EXAMPLE.

Extract of a Letter from a young Merchant to a Presbyterian Clergyman in Philadelphia.

"As our Father in heaven has not only preserved me during the past season, but blessed my business in a peculiar manner, I feel it my duty to do more than I have done in promoting his cause on earth, and have therefore enclosed you \$50. Knowing that you have sometimes in your family worthy young men, whom you are endeavouring to help into the ministry, I have sent this sum to you for the assistance of such persons, should any be with you who need it. Should you have none at present who need it, put the money into the funds of the Education Society of Philadelphia. Painful experience has taught me the necessity connected with business, and from the the-

MISSION IN CEYLON.

EXTRACTS FROM THE JOURNAL OF DR. SCUDDER.

Oct. 2, 1820. Went on Saturday to Batticotta. Yesterday united with the brethren in observing the Lord's Supper. Mr. Winslow preached in this place during my absence.

I have appointed an evening in the week for the schoolmasters to meet in this place, to bring in the report of the number of boys, who daily attend the schools. I design to question them regularly upon portions of the Scriptures, which I have given them to learn.

This morning preached in Tamil at this place, for the first time. I hope I was better understood than on Sabbath last at Batticotta. After service went to Batticotta to visit Mr. Richards, who is much more unwell than he has been for some months past. In the afternoon preached at Matherkel, to nearly 100 persons. Preached also at another part of the village to a number of people, who had collected to attend a cock-fight. Above 100 of them were Catholics. On observing so many Catholics present, I felt my spirit stirred within me, to see their abominations. I felt much the want of a better knowledge of this language, that I might cry aloud, and spare not. Our addresses through interpreters must necessarily lose much of their effect. Soon after I left the people, they began to indulge themselves in their wickedness, paying no attention to what I said to them.

It is an object of earnest desire as much as possible to gain the affections of this people; but we see so much depravity manifested by them, that it is sometimes difficult to display a becoming mildness towards them. We have much more hope of being useful, if we can make them believe that our motives for coming among them are to do them good; and that we seek their happiness by our intercourse with them. I have this morning been conversing and praying with two Brahmins, whom I affectionately entreated to throw down the weapons of their rebellion, and submit to the Savior. I told them, that their rejection or rejection of the Gospel would be of no consequence to myself, but that the consequences on their part, would be dreadful, if they should reject it. I told the one, who came for medical advice, that if we could cure him, he would be happy in this world; and I recommended the Savior to him, because I wished him to be happy in the world to come. May the Lord apply what has been spoken.

This afternoon met several Brahmins, while laboring among the people. Many of them are very ignorant, and if we question them closely, they will leave us as soon as they possibly can; as they are ridiculed by the people, when their ignorance is discovered.

This afternoon we were visited by our interpreter's father. Had a long conversation with him on the subject of religion. He asked many questions among others if God created man a holy being, how it was possible for a holy being to sin. When I told him that the devil tempted our first parents to sin, he asked, if God made the devil, and if he made him to do this? He asked if the soul was different from the body, and if we could not see the soul, how we could know it would suffer.

I have this day received under my care a school, which has for some time past been taught by an aged and respectable heathen. He is situated in the village of Vardendipoo. He has been very desirous to be employed by me.

Had a congregation of more than 200 persons this morning. In consequence of having altered the hour of preaching to 10 o'clock, a number of Catholics were present. In the neighboring village of Chillaile, there is a Catholic church. On Sabbath mornings multitudes flock to it; a Catholic priest resides there during a part of the year.

In the afternoon, went to Jaffnapatnam to visit Mr. Hooper, who was ill. My interpreter read one of my Tamil sermons, at Matherkel. Yesterday Mr. Mowat spent the Sabbath with us. He addressed the people at this place in the morning, upon the subject of idolatry, and at Jaffnapatnam, in the afternoon.

Went to visit the Catholic priest at Chillaile, who is unwell. He appears to be a man of intelligence. He is from Goa.

Last night a young Malabar from the coast died in the hospital. I have reason to hope, from the evidence he gave of a change of heart, that he has gone to that house not made with hands, eternal in the heavens. He was a Protestant by descent. His attention was particularly directed to religion before he came here.

Nicholas, having been here from Tillipally, visited several of my schools to-day. At Matherkel we had an unpleasant meeting with the people. They were irritated because I would not allow their heathen songs to be taught in the school. During my interview with them, one of them declared, that God was unjust, because he made one man rich and another poor. Another asked, what sin an infant had committed, that "when it was taken away by death, it had no milk."

Performed the operation for cataract this morning. This is the third case in which I have succeeded in restoring sight to the blind.

This afternoon Mr. Scudder, accompanied me to Vardendipoo. Besides men and boys, 60 or 70 females were present at our meeting.

This day we held the monthly concert for prayer at this place, for the first time. Our monthly meetings have become very interesting, and a spirit of prayer seems to prevail among us. We are united in the strongest bonds to our brethren of other denominations. Christian David preached here this morning to about 250 persons. All the schools were assembled. Three Brahmins were present. This man possesses a remarkable facility of gaining the attention of the people. While we were praying for the enlargement of our Lord's kingdom, he went to Matherkel, & preached to the people.

This day we were visited by Suppen. He said his father was willing that he should come and live here. I gave him some encouragement, that if he would be willing to become a superintendent of schools, I would employ him.

This morning had an interesting conversation with a Brahmin, who came for medical advice. I gave him nine chapters of Genesis, the sermon on the mount, & a small pamphlet containing the discourses of our Lord. Last night adopted the plan I had formerly pursued at Tillipally, in calling a boy aside every evening to converse and pray with him. We have abundant reason to labor with these children, when we remember, that from among those, who have been under our instruction for several years, there have some already, as we hope, been born into the kingdom of God.

This evening, the small house, which is designed as a house of prayer for the boys, being finished, we have just been dedicating it to God. The exercises were in Tamil. Three of the boys engaged in prayer.

This morning the weather being unfavorable, no meeting was appointed for the afternoon. Our congregation was 200 in number. Four Mahomedans were present. Until of late, they have never, with one exception, been here for medical advice. There is a large village of them in Wannarany, near Jaffnapatnam. This afternoon visited from house to house, and saw a number of people. Two of the boys went out to read "the Plan of Salvation," which I had drawn up a few months since. One went to Matherkel, the other to Chillaile. The numbers to whom they read, were greater than ever before at one time, amounting to more than two hundred. It is a pleasing circumstance, that these children may

be made useful at so early an age. Those who support F. M. Whelpley and Edward Griffin, may have the pleasing satisfaction to know, that they are already beginning to be Missionaries, and are my fellow-laborers in the vineyard of our Lord. As I do not think it proper to send either of the above named boys alone, two others, whose names are Samuel Willis, and Daniel G. Gaudier, generally accompany them, and will, before much time elapses, be able to take an active part in this work. The journal, which I have charged them to keep, shall be hereafter translated into English, and sent to the Board.

This day, one year ago, we reached the place to which our eyes had long been directed, and where we hope it will be our unspeakable and delightful privilege to labor (unless called by Providence to some other part of the heathen world), until we finish our course, and enter into the rest remaining for the people of God. We have much reason to be thankful, that our health has generally been good. We have suffered but little, except from the debilitating effects of the climate. Though I have seen but little fruit of my labors, except in my boarding school, where some little good has been done, yet it is a most pleasing circumstance, that I have been tearing up the fallow ground, and preaching the Gospel to thousands of immortal souls.

Mr. and Mrs. Woodward being here, I intended to go this morning to the island of Caradive, which is about five or six miles from this place, but have been prevented by the rain. The people are said to be very stout heathens there.

I arrived here this morning at eleven o'clock. Began immediately to deliver the message of God to the people. Sent two of the boys, whom I took with me, to read the Plan of Salvation, from house to house. Valunctalay is the name of the village where we now are. We have continued to travel until this evening; but have not yet passed through the whole of the village. The people at some places were attentive. At the first house I visited, one of the men, who were present, told me, that if I would go to the Church (meaning the old Catholic Church in ruins), and call the people, if they would believe in Christ, he would. At another place the question was asked, "What does he come for; are we without religion?" I left a tract with them before I went away. At one place I found the people very attentive.

It is a most melancholy reflection, that upon the whole of this island, where there are several thousands of immortal souls, perishing for lack of knowledge, there is, perhaps, not one, with the exception of myself and one of the boys with me, who is looking to Jesus as the only hope of escape from the wrath to come. In contemplating the vast devastations sin has made, the pathetic exclamation has been forcibly brought to my mind, "O thou Adam, what hast thou done?" The fields here appear white to the harvest, but there is no one to put in the sickle.

We slept last night under the Veranda of a native house, and were very kindly entertained by the man who lived there. He supplied me with coconuts and water and milk; but would receive no compensation.

I have, for some time past, been making an effort to establish schools for girls; but little yet has been done. I am glad, however, to state, that one girl is now attached to the school at Surleppuram. She was present at our service there this afternoon. We have many difficulties to encounter, when we attempt to make innovations; but we do not forget the motto of the celebrated apostle to the Indians, "prayer and pains, through faith in Christ Jesus, will do any thing."

This afternoon I found three girls at the school in Surleppuram; one was absent. It is certainly a matter of thankfulness to the great Head of the Church, that he should thus smile upon the attempts of his unworthy servant. To his name be all the praise.

This day, C. E. Layard, Esq. provincial judge of the district of Jaffna, visited us. He addressed a large number of people, who were assembled to meet him. The bungalow, in which I preach, was not large enough to contain them. He explained to them the ten commandments. During his discourse he took the opportunity to tell them, that he was glad to hear that they had begun to pay attention to their families and send them to school; that the way to make them useful, was to instruct them; and he hoped that the time would soon come, when the females of this place would be an example to females around them. These observations from one so much respected by the people, will have much weight.

I have given no particular account of the schools at this station heretofore, I will briefly state the condition in which they are at present. The school at this place is not very large. The average number of scholars is about 30, among whom are a few Roman Catholics. Five or six of the boys who eat at home, come to learn English. One of them is the son of the native headman of Matherkel, a Catholic. He is one of the most promising boys I have met with in the parish, and is making rapid progress in English. Should he hereafter become experimentally acquainted with that Savior, whose name he professes, he probably will be very useful in building up his kingdom among this people. The boys are pursuing the study of the larger and shorter Catechisms, Scripture extracts, and such heathen books as we think proper to admit into the schools. We have not now our full complement of boarding boys, and shall take others as soon as possible.

The exercises of our boarding boys during the week, are as follows. On Sabbath morning, they meet to read and hear read a portion of the Scriptures. When they have finished, I examine them upon what they have read. In the afternoon, they are examined upon the sermon they have heard in the morning, and in the evening they recite from the larger and shorter Catechism, and from those portions of Scripture which they have committed to memory during the day.

Monday evening, I have an inquiring meeting. Four of the large boys always attend. The others received from Mr. Poor, I trust, possess the same earnestness of heart as their brethren. On Tuesday evening they attend, when I examine the schoolmasters on the Scriptures. On Wednesday evening, they have a prayer meeting among themselves. On Thursday evening, they recite from the Catechism and Scriptures. On Friday evening, I have begun to meet the larger boys for the purpose of instructing them how to answer the objections, which the heathen bring against our religion. I appoint them some theological questions for their consideration. After having reflected upon them during the week, they give such answers as have been suggested to their minds. For the sake of argument, I set the part of the heathen, and if they answer discreetly, I endeavor to bring every objection to their arguments, and if possible confound them. If they cannot give direct answers, I endeavor to instruct them. This exercise is very necessary, as these boys must take an active part with me in sowing the seed of the Word among this people; and it is of great importance that they should be enabled to answer all the objections, which a heathen can bring against the Christian religion.

The school at Matherkel is flourishing. The average number of boys who daily attend, is above 40. Forty-two have already finished the smaller Catechism. We generally have good congregations at this place, on the Sabbath. The village is said to contain three hundred houses.

This school is situated in a large village of Changané, about one mile and a half from this place. The average number of boys who attend, is 36. There are six girls attached to this school. As

these girls will probably continue in the school a shorter time than the boys, we shall endeavor to have the greater part of their attention paid to religious exercises. Surleppuram is said to contain 800 houses; but the number is probably exaggerated. Our congregations at this village are very large. The people have little disposition to leave the Gospel.

This village is situated at half way between this Church and Oodoville. The average number of boys who attend the school, is about 36. It is our main object, in all our schools, to store the minds of the children with religious information. Our congregations at this place are small.

Vardendipoo is a village of Changané, about a quarter of a mile from this church. The school in this village is in a very flourishing state. The average number of boys who attend, is 43. There is one girl attached to this school. It is at this place where we have large congregations on the Sabbath, and the only place where many females will attend. Were I to preach more money in private houses, we should see more women, who appear to have no particular objection to visiting their neighbors, when we are present.

PALESTINE MISSION.

Letter from Messrs. Parsons and Fisk, to the Corresponding Secretary.

Smyrna, Dec. 13, 1821.

Very dear Sir,—It is with emotions of gratitude and satisfaction, that, after a year's separation, we once more sit down together, to address you. During the past year we have encountered many difficulties, we have endured afflictions, and we have experienced mercies, which we hope, are as long as we live. We separated, hoping to meet in Judea. The event has shown that a divine purpose was, that we should meet again. One of us has lain for weeks on the very borders of the grave; yet life is spared, and every blessing indicates a speedy reformation to perfect health. We would, therefore, call upon all within us, and upon all our friends, to praise the Lord for his great goodness. After a year of hope, and great anxieties, of plans and labors, and disappointments, such as before we knew nothing, we were permitted to meet again, Monday the 3d, and unitedly join with those friends of Zion, who, on that day, raise their supplications to heaven for the conversion of the world. It was particularly pleasant to meet on that day. We were with earnest desires, that the past may prove instructive and useful to us; and that for the future we may be wholly devoted to our work, the service of our Redeemer, and of the souls of men. If we know our own hearts, we wish to live for nothing else.

Brother Parsons' health is still feeble; but disorder has entirely left him, and nothing remains wanting, but the recovery of flesh and strength. On his arrival here, the English consul was good, as to offer him the rooms usually occupied by the chaplain, where he is very favorably situated for the recovery of his health; which will be for the present, his principal object.

The English chaplaincy having lately been vacant, brother Fisk preaches on the Sabbath, continues to instruct the children of the Mission. We also find, every week, more opportunities to distribute the Scriptures, and to converse with individuals concerning religion. It is true, we do but little, hope, however, that this little may ultimately prove productive of great good. We never expected nor did you ever expect, that the Scriptures would be circulated, and true religion revived, in a country, without meeting with many disappointments, and encountering many obstacles. However, you ask us, after the events of the past year, what are now our feelings, our expectations, our exertions, we are constrained to answer, never loved our work more sincerely than we now; we never felt a more controlling conviction, that we are in the field where our Lord and Master would have us labor; we never entered more confident hopes of usefulness, and more success. Still we desire to feel, that we are not doing what our fondest wishes may be disappointed. Our last letters were forwarded by the Steamer Ann. We send this to Marselles, hoping it may be forwarded from thence, without delay. The Leander, Capt. Ray, of Salem, is now here, and will probably be here some time. His vessel, you may expect to hear from us personally. We were both in health, one of us would sail immediately for Alexandria, with the view of being at Jerusalem before the jubilee. As the case is, we both purpose to remain in Smyrna, hoping to receive letters from you, and waiting for the direction of Providence.

We remain, dear Sir, very affectionately yours, LEVI PARSONS, PHILIP FISK.

From the Missionary Herald for May.

SANDWICH ISLAND MISSION.

We had strong hopes of receiving, before this time, the journal of the mission at this station, but have been disappointed. In the mean time we present to our readers extracts from two letters of Thomas Hopoo, the date of which is three months later, than any from that mission heretofore published.—It will be seen, that the church, for the erection of which provision was made as early as July, was completed in September.

Hopoo mentions the arrival of Tamoree at Aboob. In explanation of this fact, we learn that a gentleman, who recently left the island, the king Reho-reho, contrary to the wishes of Kaamano and Krimakeo, who seem to possess much the largest share of influence and authority, went over to Atooi. What his object in making this visit, or whether he had any definite object in view, is not known. He is said to have left Honolulu in the night, in an open boat, and with few attendants; and on landing at Atooi, he was received by Tamoree in a friendly manner. The two kings then held a consultation, the result of which was, that Tamoree resigned his authority, and agreed to remove, for the present, at least, to Wanhoo; and Tamoko, (Gov. Omoree) was constituted chief of the island. Tamoree was not before an independent prince, but was considered a singular occurrence, the reasons of it do not clearly appear. However, he is a satisfaction to the friends of missions to be informed, that no opposition was apprehended to the mission, excepting the contemplated voyage to the Society Islands, in consequence of it, probably relinquished, as Tamoko possesses much influence, and is said to be friendly to the missionaries.

Extract of a Letter from Thomas Hopoo, to Rev. Mr. Daggell, his former instructor, at Honolulu, Oct. 6, 1821.

My dear Friend,—I am glad to receive from you most affectionate letter, that you send by the Sandwich. I always like to think of you, and those of my dear countrymen with you. I remember you, my dear friend, in my prayer, and I bid you, and your favored institution, farewell. I have not the least doubt, that you will go to hear, that God has inclined the king of the islands to cast their idols into the fire; and that they are wishing to have the knowledge of the true God. I hope I shall soon reap the fruit of your labors. May the Lord bless my people, and in these very islands, and make me an instrument of turning many souls of my countrymen from darkness to light, and from the power of Satan unto God.

The Lord has indeed found out a rich field upon this island, where we are now settled. It was last month we had a meeting-house built. This work was done by the charity of the

cess of to-day I would not calculate on the same to-morrow. Yet I feel desirous, so long as it is in my power, to continue to do something for Him to whom I am infinitely obligated. Under these feelings I have thought (as soon as my situation would warrant) of supporting some pious indigent young man, till he was prepared for the ministry. On this subject I should like your sentiments, whether individual efforts in this way are as advisable as to place annually, what Providence may enable me to do in the hands of the Education Society. In giving your advice, recollect that I have not much property, and am just emerging from old embarrassments; that I have many claims here and elsewhere on what I have to give away; but you must also remember that my business is good, and I feel willing to trust the Lord with implicit confidence for the future."—Presbyterian Magazine.

Missionary Intelligence.

From the Missionary Herald for May.

MISSION AT BOMBAY.

EXTRACT FROM THE JOINT LETTER OF THE MISSIONARIES.—BOMBAY, JULY 1, 1821.

Translating the Scriptures.

Agreeably to a suggestion made in your letter several months ago, arrangements were made for completing the translation of the whole New Testament. The parts of it, which had not been printed, were divided into five portions, and assigned to each of us. The departure of two of our number, makes a new assignment necessary. This work is in such a state of forwardness, that whenever we have the means, and whenever it shall be thought expedient, we can proceed to printing. We are all more or less employed in translating and preparing other things for our schools, &c. which we deem very important. A tract, containing a concise history of the Bible; a short doctrinal catechism; and a tract for the Jews, have been prepared, and will be printed in order. The next portion of the Scriptures, which we shall print, is the Gospel of Luke. This will be done with a view to make it a part of the proposed edition of the New Testament.

Printing.

Our press, for several months past, has been employed mostly in printing tracts, &c. for the Committee of the Christian Knowledge Society. We have been most happy in attending to their orders, because the tracts in general, which they have selected, are good, and well calculated to promote our object; while, at the same time, they have brought some gain to the establishment. The last that we have printed for ourselves, is an edition of the ten commandments in Latin, Portuguese, English, and Marhatta. This was principally designed for the native Catholics, who are ignorant, and whose priests, in their true Jesuitical style, had struck the second commandment from the Decalogue, and divided the tenth into two, to make the number complete. You know already that a School-book Society has been formed in Bombay, on the model of the Calcutta School-book Society. Our friends Dr. Taylor, who is the Secretary of that Society, has made remarks which lead us to expect that our press may be employed in printing for them.

State of the Schools.

Till the present time, these have continued much as when we last wrote. There has been a hopeful improvement in most of them, in regard to the management and the progress of the boys. We have made some advances towards introducing the Lancasterian system. Though there is a very great indifference to all plans of improvement, and a jealousy of innovation, yet we are not without hope that we shall effect a valuable change in the schooling system. The progress of the boys in our school, in a given time, is not equal to that in similar schools in America. This, however, does not arise so much from defective capacity in the boys, as from the irregularity and unskillfulness of the teachers. We have, notwithstanding, a considerable number, who have made the most gratifying and honorable proficiency, who excel in reading, writing, and arithmetic, and are well acquainted with the first principles of geography, astronomy, and the Christian religion. We are well persuaded, that if our patrons at home, could see these boys, and hear their recitations, they would feel themselves paid for their charities.

Dissolving of ten Schools.

And yet, dear Sir, with the deepest conviction of the utility and importance of these schools, it is with feelings the most painful we tell you, that, at our last meeting, we felt ourselves obliged to suspend ten of our schools, on account of the low state of our funds. Yes, it has given us pain indeed, dear Sir, to send away nearly 500 boys; the only means they have of receiving light and knowledge, to the domestic circle, where they can learn nothing but the poisonous lessons of idolatry. Yet what can we do? We learn that the funds of the Board are low, and we dare not involve our patrons in debts, which, perhaps, they may disapprove. We have no other way but forcibly to stop every expense possible, till we receive new instructions, encouragement, and remittances, from our native land. For the same reason, we have dismissed our Jewish superintendent of schools. We had employed him for some months past in visiting all our schools in rotation, in the intervals of our visiting them.

Preaching the Gospel.

For several months past, Mr. Hall has made appointments and held meetings in different parts of the town of Bombay. Some of these have been exceedingly well attended. The number has varied from 20 to 200. Besides the occasional meetings, he holds stated ones on the Sabbath:—one in English to his own family, and some others in the forenoon; and in the afternoon, another in Marhatta in the school-room adjoining his house. Nothing can be more irregular, or uncertain, than a heathen audience. Sometimes a proposed meeting is frustrated by an invidious Brahmin;—sometimes a hopeful assembly of hearers are broken up, and the opportunity lost, by some angry mocker, or some obscene buffoon. So light a matter to most heathens, are those truths, which concern the very life of their souls! Mr. Hall most seriously feels the need of a chapel, and a fellow laborer. Ever since the departure of brother Bardwell, he has supported these meetings without any assistance.

For the greater part of two years past, a company of blind beggars came regularly to Mr. Newell's every Sabbath, and received from him Christian instruction. Their number was from 20 to 40. They were always still and attentive; and after religious exercises were over, Mr. Newell gave each of them a piece (one cent), with which they went away satisfied. Thus have these wretched blind people received much light into their understandings. May the Divine Spirit apply it to their hearts!

Mr. Graves has recently succeeded in getting a considerable number of people together, at sundry times, to hear the Gospel. In this, however, he has experienced many painful disappointments. Notwithstanding this, he has constantly preached Christ to the people of Mahim, and the villages round about, to many or to few, wherever he found them disposed to hear.

Mr. Nichols, for months past, has directed his attention principally to the lapsed Catholics in Chandreé, a large village of seafaring people, about one mile from Tannah.

Lapsed Catholics.

Some account of these people was communicated in our last letter. About four years ago, when they were visited with the cholera morbus, they set up the worship of devils, like the heathen, in order to avert the calamity. For this their padre (priest) required penance and heavy fines. The people refused to comply with either; and under the management of arful & influential leaders, the whole village, amounting to more than 4,000 peo-

ple, by a violent convulsion, went off from the Catholic community. Several other villages on Salsette, & near Bassein have followed their example, and more recently the same scene has been exhibited at Bombay.

Their dreadful sufferings.

When the cholera made its appearance in this region, about four months ago, it first lighted on that people. In a few days, one hundred and twenty persons died. The heart-sickening scenes which were exhibited during that season, were unparalleled. The sick and the dying were brought into the presence of the village god, and there dreadfully beaten with rods, under the impression that the demon, that is, the disease, would be driven from them; while men and women, in the midst of a great assembly, were seen dancing in the most wild and furious manner, shaking and falling into trances, pretending to receive the god into themselves, and then promising health and safety to all who would implicitly trust them, and pay well for the supposed benefit. It seemed impossible to avoid the impression, that they were given up to "believe a lie, that they might be damned." Lamentation and woe have been in their dwellings, but they have not turned unto the Lord. The disease is gone from them; but instead of thanksgiving to Jehovah, it is given to dumb idols.

Encouragement to labor among them.

We have spoken of them as a people. There are many individuals well-disposed to hear the Gospel, and were it not for their leaders, who hold them in cruel bondage, they would gladly become Christians, that is, nominal Christians,—for beyond that they have yet very little conception. There is, however, much encouragement for persevering labor among them. They are yet in an unsettled state. Though they make many ostentatious professions to having regained the religion and cast of their forefathers; yet it is well known, that they are not, and cannot be, real Hindus. Mr. Nichols has a strong impression, that if a chapel were erected in that village, a considerable number would attend, to receive Christian instruction. He has almost daily intercourse with the people at Chandreé. They live compactly, are very accessible, and have sometimes collected in considerable numbers to hear divine truths. But these meetings have been incidental, & not by appointment. The school, which Mr. Nichols has established among them, succeeds very well. It has now about 40 boys. When this school was commenced, there were scarcely 3 men in the village, who could read.

[Mr. Hall, in the March preceding, made a tour of seven days, to Rawadunda, Allehab, Nagotua, and Pane; distributed books, conversed freely with the people, and, at the two last mentioned places, established schools, by the direction of the mission. In May, Mr. Graves, also, made an interesting tour of 13 days, in the southern Konkan, where he was favored with many opportunities of declaring the Gospel, to great numbers of people.]

Since our last, each of our families has been considerably enlarged. Mr. Hall has a boarding-school of 10 or 12 scholars, country born, whose parents or guardians support them. They are instructed by Mrs. Hall in science and useful knowledge. They have, doubtless, better advantages for a Christian education, than they would have any where else in Bombay.

Mr. and Mrs. Graves have had given to them, two little girls, the illegitimate children of an officer in the army. They have agreed to adopt them as their own, and are to receive a compensation, which, it is hoped, will be sufficient for their support till they are grown up. A kind Providence has thus provided for these children, who might otherwise have been left to infamy and ruin. They have also taken and support two children of poor native Catholics, one of which is the little girl, which Mr. and Mrs. Bardwell first took.

Mr. and Mrs. Nichols, about six months ago, took a little Marhatta girl. She was then in a starving condition, deceased, and cast out to die by the cruel people, into whose hands she fell, after the death of her parents, and was charged with having a devil. She is now well, and we cannot but hope that she has been saved from an early death, to live and glorify God.

They have also taken three children of superannuated soldiers, by native women, two boys and one girl. These children are put under their exclusive control and authority, till they shall be 18 years old. Several others have been offered to them on the same terms. The Marhatta girl in Mr. Nichols' family, and the Catholic boy in Mr. Graves' family, are supported from a stipend drawn from the "Heathen School Fund." For the other children, no appropriation has been made.

Within the last half year, our thoughts have been much directed to the above class of children, and we are more and more impressed with the importance of endeavoring to raise from among them some future missionaries for India. When we consider the great expense, at which we have been educated and sent hither; the expense that is absolutely necessary to our support; the difficulties of acquiring accurately a foreign pronunciation; the time that is spent in doing this; the peculiar uncertainty of our lives—all these, and many other considerations, lead us ardently to wish, that a provision might be made for the instruction of missionaries in this country. There are many boys, who might be obtained and educated. The language of the people is their language; the country is their country. They are attached to no community; have no high expectations in regard to pecuniary emolument; and have no false systems of faith to shake off. They will not be regarded with that jealousy by government, with which foreigners are; nor will they be liable to be sent away from the country.—We do not mention this subject as a new one, either to ourselves, or our patrons; but we cannot forbear repeating its importance.—From what Christian country, or countries, we ask, are missionaries to come, who will be adequate to the wants of this people? From what treasury are they to be supported? It must never be forgotten, that a capital object of missionary exertion is, to put the heathen into a way of teaching themselves.

We commend ourselves, dear Sir, and the prayers of our mission, to your prayers, and the prayers of the Board. It is a great satisfaction to believe that we are not forgotten. We know that much light has been communicated to this people, but alas! every thing is yet as "the mountains of Gilboa, on which there was no rain, nor dew." But let our beloved friends hold up our hands, till the sun goes down, and victory shall declare on our side. We remain, dear Sir, your devoted servants in Christ, G. HALL, J. NICHOLS, A. GRAVES.

P. S. Our letter having been detained some time, we add a few things more.

Aug. 25. The brethren, Richards and Woodward, are in a dangerous state of health. Most tenderly would we sympathize with our afflicted brethren and sisters in Ceylon.

On the 11th of July, Caroline Sweet, aged about 11 months, died at Mahim, of the epidemic cholera. This little founding was given to our mission a few months ago, by the lady of the magistrate of the southern Konkan. The babe was found by a servant of hers in a wilderness place, cast away to die, with several rough stones heaped on her tender body! From that awful situation she was rescued by a kind Providence for a little time, to expose the shameful cruelty of her parents. But she is now no more. When she died, she was in the hands of a native nurse, and Mr. and Mrs. Graves were intending soon to take her to their own house. Alas! this is not all. Maitland Elizabeth, the only child of Mr. & Mrs. Hall, died on the 13th of July.—This is the eighth child of our mission, which has died. Three only survive.

The Centre Presbyterian Church in New-York was opened for divine service on Sunday last. The Rev. Mr. Patten is to be its Pastor.

